

SERMON

PREACH'D at the

FUNERAL

OF

Mrs. D U R L E Y,

Late WIFE of

HENRY D U R L E Y, Esq;

Who was Interr'd in the Parish Church of
St. HELENS near Bishopsgate.

January 19, 17¹⁶₁₇.

By PTOLOMY JAMES, M. A. and Minister of
St. HELENS.

LONDON: Printed by T. H. 1717.

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January 1717

By P T O L O M Y J A M E S, M. A. and Minister of
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TO
HENRY DURLEY Esq;

Much Honoured PATRON,

WHEN I consider the many, and unusual Obligations which You have heap'd upon me, from the very first Moment of my happy Acquaintance with You; arising partly from the rare Principles of Justice and Honour, and partly from the known Goodness and Generosity of Your Temper, I could then no longer (tho' it was much at first against my Inclination) resist Your Demands of Printing this Sermon.

Indeed You were so kind for my Encouragement to say, That You would desire only a few to be printed, by You to be given to Your particular Friends; and since I perswade my self, it may in some Measure help to continue the Remembrance, and propagate the Influence of those many Vertues and rich Endowments of Mind, which were so conspicuous in Your most excellent Lady (and sure I am, ought not, nor ever can be forgotten) I the more cheerfully comply with Your Desires.

Wm. Fairbairn

21. Helms

But in good Truth, that Sorrow which I so lately took part of with Yourself, Your obedient Sons, and kind Relations, who for some Weeks were, as Yourself

self had been many Years, most affectionately attending Her sick Bed; together with that Disorder and want of Spirits, and of other Helps necessary to such a sudden Undertaking, ought to plead my Excuse among all Your Friends, that I was not able thereby to perform better this first Instance of my Gratitude: Besides at its Composure, I had not the least Thought of its ever appearing abroad in this manner; Imagining no more, than that it would attend the Decade to Her silent Grave; and that She never can, yet this Discourse would (as is but too usual) be soon buried in Oblivion.

Accept it then, Good Sir, as a small Testimony of my unfeigned Thanks for That Favour and those abundant Kindnesses, which with so Generous and Free a Heart, thro' so many Difficulties, You not only did, and still do continue to transfer upon me; and if You please to take this, as You have done, into Your Esteem and Protection, Those who are Your real Friends, will for Your sake be mine also, and pardon all its Faults. I am,

Worthy Sir,

Feb. 12, 1717.

Your most obliged

St. Helens.

Most Faithful

But in great Humility I do lately look part of with myself, Your obedient Son, and your-
PTOLOMY JAMES

PSALM xxvii. 15.

*I had fainted, unless I had believ'd to see
the Goodness of the Lord in the Land of
the Living.*

Or, as it is more strong in the other Translation.

*I should Utterly have fainted; but that I
believe Verily to see the Goodness of the
Lord in the Land of the Living.*

THESE Words were given me by the
pious Person deceased, desiring, that
nothing might be said concerning Her-
self, which proceeding from her usu-
al Modesty, and humbleness of Mind, I shall en-
deavour to comply with, as far as I am able.

That *David*, the Royal Prophet in *Israel*, was
the Author of this Divine Hymn, is manifest
enough: But for the Occasion, and the Time
when

when it was compos'd, are things not so apparent now to Us. Yet certain it seems, from the Argument of the whole, that *David* was then, or had been very lately under the Apprehension of some sore and great Calamity: Whether pursued by *Saul*, driven away from his Capital City, and consequently from the Temple, by *Absalom*, or in peril rather from the Sword of the *Philistine* in Battle, matters not much, it is enough, all agree, That the Light of *Israel* was near being quenched.

For, says He, *I should utterly have fainted....* and then breaking off in the midst of his Speech, by an Elegant Figure, passing by both the Cause and Relation of his imminent Danger, as if his Spirits were then really sinking at the remembrance of it; Or else give me leave to suppose he would have said thus,

Good Lord! how had it been possible for me to support my self under such grievous Troubles and near Approaches of Destruction? How was I surpriz'd, and almost overwhelm'd with Fear? What Terrors did I suffer in my troubled Mind? What horrors seiz'd my trembling Soul, ready to sink into despair?

But I soon recollected myself, and lifted up mine Eyes towards Heaven. I call'd upon my God, my Saviour and my Rock, and remembered

his Providential Care, and wonted Goodness toward me; And then my sinking Spirits reviv'd and refresh'd, at the Contemplation of those Joys which are at his right Hand for evermore; at this I gloried and solac'd myself, notwithstanding the great Conflict I endur'd, that God who liveth for ever and ever would make me Victorious; I felt my Soul inspir'd with a Faith immovable.

For I did Verily believe to see the Goodness of the Lord in the Land of the Living.

Which Phrase might seem to denote no more, than some farther continuance of a longer Scene of Prosperity, and happiness of Life here.

But that cannot be allowed; For this Expression must not Exclude but Include the certain Hopes of a future Life, which is needful to be added to make his Support adequate and strong; or it cannot be uniform and agreeable to the many Prophetic Raptures of David elsewhere; such as Psalm 73, 25. *My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.* Again, Ps. 16, 12. *Thou shalt shew me the path of Life, in thy Presence is the fulness of Joy, and at thy right Hand there is pleasure for evermore.*

Though

Though the *Jewish* Church, had but a glimmering Knowledge of a future State, shadowed indeed, if compar'd with that Gospel, which has brought Life and Immortality to Light; yet I perswade myself we should be injurious to the Kingly Prophet, if we take him only in a Litteral Earthly, and not in a Heavenly and Sublime Sense: The *Jewish* Nation alone serving God, and therefore the only People Living to God, he may seem to express his Desire and Wish of going up again with the Tribes of *Israel* to the Temple of the Lord; Be it so! yet his Divine Exclamation ought to be allowed a double Aspect, and to point more directly at a future, than present State of Happiness.

Having thus cleared the meaning of the Text, the two following Propositions contain'd therein may deserve our solemn Attention.

1st. That all Men, but more especially Christians, are liable to several kinds of Trials and Afflictions, such as are apt sometimes to make them ready to faint and despond; I should utterly have fainted. But then,

2^{dy}. Their Safety on the other Side appears. For that a firm Belief of a future State, and a just Dependance on the Mercy and Goodness of God

is a Relief and Support sufficient to alleviate any Degree of Trouble and Affliction whatsoever; For I believe Verily to see the Goodness of the Lord in the Land of the Living.

1st. That all Men, but more especially Christians, &c.

That Troubles and Adversity belong to all Men, and that the Afflicted are the greatest Part of Mankind, needs little proof, since our Sins are the true Occasion of them; tho' too many are prone to look on second Causes, both for their Original and their Cure. But alas! they have a more sublime Author; He that made us, He only hath Power to appoint them; tho' He may employ others as Instruments, yet they Act solely by his Permission: The Holy Scripture testifies this, *I kill and I make alive; I wound and I heal*, Deut. 32, 39.

But as Afflictions wait all Men in General, so more especially do we affirm them to be the Lot and Portion of Christians, since our Blessed Saviour has solemnly declared as much, and tells all his Followers, *That in the World They shall have Tribulation*, John 16, 33. And David long before concurs in this Matter, *Pf. 34, 19. Many are the Afflictions of the Righteous*; Troubles are their distinguishing

Character, Evident to the Truth of every Christian Man's Sense and Experience.

The Nature and kind of Afflictions are so various, 'tis impossible to reckon them, Calamity appearing in a thousand Shapes, and tormenting and vex poor helpless Man.

If we View them, 1st As Assaulting the Mind whether by Sickness, Age, or Evil Accidents, disabling the Faculties thereof, making the Patient insensible; for often Times we see them oppress with Grief, overwhelm'd with Melancholy, torment'd with anxious Fear, frighted into Despair or furious Madness.

And how does *Salomon* represent a Mind and Conscience wounded by the Reflection of a former Unrepented Guilt; the foregoing Circumstances are very bad, but this renders the Persons Case intolerable; *For a wounded Spirit who can bear?*

Or, 2^{dly}. If Adversity oppresses Us in our Estates, seizes on our Goods and Fortune, and leaves us like *Job* naked on the Dunghill, destitute both of Friends and Habitation: This is another hard Trial, too apt to make the Sons of Men faint, and sink under it.

Again,

Again, 3^{dly}. If it pleases God to wound or
 grieve Us in our *Bodies*, by tedious Sickness, lin-
 gering Diseases, acute Pains, and convulsive
 fits, incident to Humane Nature; Of which
 there is so vast a Catalogue, as Physicians cannot
 give Names, so neither Medicines to Cure them:
 were endless to account all the Infirmities
 common to our frail Constitutions, since the small-
 est part of our Bodies may put us to a continued
 Pain and Anguish, become our daily Tormentor,
 and waste our Lives in Misery.

These are the bitter Arrows of Affliction, which
 Almighty God sends forth from his Quiver to
 visit the Sons of Men, especially his Own adop-
 ted Children; not willingly, But for noble Ends,
 and wise Purposes. Altho' too many grow weak
 and impatient under them, and when sore press'd,
 their Strength is but small in the Day of Trial;
 they construe them wrong, imagining they are
 sent out of Anger, when 'tis real Love; out of
 Wrath and Vengeance, when 'tis Mercy and Fa-
 vour, and with Purposes of Kindness, intending
 their Amendment, and consequently their Eter-
 nal Good and Welfare; yet for all this Discon-
 tent, or perhaps Despair, (that odious and too
 common Sin) takes hold of some, and hurries
 them on to an irretrievable Destruction.

But far be this from Him who is become a Disciple of Christ; tho' sometimes his Afflictions feel to him Oppressive and Severe, yet he knows where to find a ready Assistance; he never murmurs or repines, his Christian Fortitude will not let him Faint, much less Despair: For he is taught and well believes they are sent for just and weighty Reasons; 1st. For Reformation of our Lives, and to produce a better Conduct. 2. To manifest our Love and Dependence on God and his Goodness. 3. To make Trial of our Patience. *That Patience may have her perfect Work, and at last her compleat Reward.*

To lead a supine Life, void of all Pain and Trouble, had never given us an Opportunity to shew, how much we are willing and able, both to do and suffer, at the Appointment and Command of God: This makes our Christian Profession illustrious, demonstrates our Resignation to the Divine Pleasure, and renders his Grace conspicuous in our Weakness.

When our Heavenly Father vouchsafes by any of the foremention'd Ways to try Us, We must not fly the Combat, lest we disgrace our Holy Religion, and betray our Cowardice.

Let us remember then to bear up Nobly, and not to suffer an aching Limb, or distemper'd Bowels, severe Cholick, a pining Consumption, or burning Fever, to tempt us to any disquietude or impatience.

How did the Blessed *Jesus* endure Sorrow [*Oh, Never was any Sorrow like unto His Sorrow!* Lam. i. 2.] and even the amazing Agonies of a violent Death? And shall we repine to pay Nature's Common Debt? Christianity as it appoints Affliction and Crosses, will teach us too, as not to complain and faint under them, so to sustain them Manfully, and to glorifie God for all the Dispensations of his Providence.

Amidst All the Calamities wherewith we are compass'd, we know where the sorrowful and afflicted Soul must fly for Succour. The *Psalmist* readily points out to him the safest and securest remedy, viz.

2dly. That a firm Belief of a future State, and just Dependance on the Mercy and Goodness of God, is a Support and Relief sufficient to alleviate any degree of Trouble and Affliction whatsoever.

This was *David's* constant and firm *Asylum*; and tho' he was a mighty Prince, Crown'd with Roy-
C al

al Dignity and Honour, surrounded with numerous Attendants, had an abundant affluence of Riches; tho' his own Natural Courage was exceeding Great, had slain his Ten thousands, vanquish'd the vain-boasting Goliath, and slew both Lion and a Bear; Yet if he had made these only his Confidence in the Multitude of his Distresses soon must he have waxed sick and faint, and have bowed under them.

All Worldly Comforts, like Job's Friends, had prov'd helpless and ineffectual; this would not have been the Way for him to seek for Happiness in the Land of the Living, but truly 'twould be seeking for Life among the Dead.

David wisely chose to Place his Confidence, not in the Arm of Flesh, but in the Never-failing Mercy and Goodness of Heaven; *He did always Trust in the Name of the Lord, and Stay upon his God.* Isa. 50. 10.

It would be the most shocking and melanchol Sight in the World, to visit a Person lying under extremity of Pain, Nature wasting in every Part, Death and the Agonies thereof near approaching, and upon Examination to find they have laid up in store no Stock of Divine Aid; in the Multitude of their Troubles, their trembling Souls seem destitute of Heavenly Comforts; for they did not

in the Time of Strength once think of the Balm of *Gilead*; rarely made their Addresses with Prayer and Supplication to the Great Physician of Souls; nor by Faith, Repentance, and a good Life, insure to themselves the Light and Favour of God's Countenance: No wonder such Men faint under their Tribulations, or lye gasping in Despair; or if they hope for future Blessings, 'tis with a groundless Presumption.

But when a Firm Belief of the Promises of God; a sincere Repentance, and a virtuous Life have in this their Day, thro' the Merits of Christ, reconcil'd their Souls to God; when they have cheerfully obey'd the Divine Commands, and made them their Rule of Action; when they have resign'd their Wills always to the Will of God, humbly saying, *It is the Lord, let him do what seemeth him Good*, 1 Sam. 3, 18.

Then may these well-grounded Assurances of approaching Mercy, then may the Prospect of those specified Rewards reserv'd in Heaven for them, raise the most dejected Spirits, alleviate their Pains, make their Pillows easy, and their Beds soft.

Our Adherence to God's Mercy, and to that infinite Goodness, which has assured us of that Mer-

Mercy, as it is our best Refuge, so our wisest Choice.

For when God beholds we trust in Him alone, declare Him our Aid, and have no Confidence in any other; then is it his Time to help Us, his Goodness in our Necessity will be made illustrious; This must oblige him not to disappoint our Expectation, when we have so strong and noble an Opinion of his Love, that we dare firmly to rely on his Promises, in our most desolate Condition.

Happy is that Sickness which thus confirms our Faith; the Distemper works its own Cure; while it strengthens our Belief, and engages the Power of Heaven to our speedy Succour.

If Afflictions, to which we are so much exposed, do at any time weary or tire out the Patience of any, it must needs be of such as do not fix their Eyes on Heaven and its Joys; nay, these perhaps may wish, and even in an angry Mood, call for Death to put an End to their Pain and Misery; more miserable still! because so mistaken, negligent, and faithless, as not to center on Almighty Goodness.

Our Adherence to God's Mercy, and to the Goodness, which has shined us of late
 Amidst

Amidst the grievous Afflictions of *Job*, whose Body was so wounded by a sore Disease, that he had no whole Part in it, He could here fix his Hope; and thro' all fasten his Eye on his Redeemer, and thereupon become Victorious; He felt his Soul inspired with an immoveable Belief, *That tho' Worms destroy'd his Body, yet in his Flesh he should see God, whom he should see for himself, and his Eyes should behold, and not another, and be made Partaker of his Saviour's Mercy.* *Job 19. 26, 27.*

Such a Confidence as this, will enable us to bear up with Vigour under the hardest Pressures; and a lively Sense of the Divine Love and Compassion by a Crucified Saviour, will make our Spirits cheerful, and the sharpest Bodily Pains tolerable: God himself hath graciously promis'd, *To keep him in perfect Peace, whose Mind is staid on Him; because He trusteth in Him.* *Isa. 26. 3.* And *that this light Affliction, which is but for a Moment, shall work out for Us a far more exceeding, and Eternal Weight of Glory.* *2 Cor. 4. 17.*

If we can trust God, and Hope in his Mercy, we are safe on all the Billows of Affliction; This is a strong Consolation, a sure Refuge, and Anchor of our Soul; *Cast not away, says St. Paul, Your confidence, which hath great Recompence of Reward.*

D

Heb.

Heb. 10. 35. For it supports us, and engages our Heavenly Father on our Side.

What Comforts does this World afford, to fix our Reliance upon, when Troubles seize Us, or Death approaches? Are there any in ourselves? Our Heart and Strength will soon fail Us: Or in our Wealth? That can give Us no manner of Relief in those Exigencies: Or lastly in our Friends? Their kind and officious Attendance amounts to little more, than to shew their Good Will, themselves, void of all Power.

But if we choose God our Friend, if we place our Trust in his infinite Strength, his boundless Mercy, his inviolable Promises, his unalterable Goodness. *Oh! Blessed is that Man whose Hope is in the Lord his God.* Psal. 146. 5.

Doubtless then, it must be Religion only and its Truths; that can render all Troubles and Pains incident to Humane Life; all Casual Adversities and bodily Distempers, Easy and Supportable. Moderating their Influence by a future Prospect lessening their Degrees, and representing them not so sad and Remediless, as they would otherwise appear to be.

For it allows them no Force beyond what Naturally and Necessarily they have; not permitting

them to propagate their Influence beyond their proper Sphere, not to encroach upon the Soul; The Power of these Malignant Distempers being almost in the Habit of the Body; and therefore Corporeal Afflictions of Sickness and Pain, must no longer disturb a Mind, with which they have nothing to do, that is fortify'd with Divine Contemplations, and Extracies of Heavenly Joys.

Nay farther; If we have sinned, and our most unworthy Behaviour towards God does discompose and vex us; even then shall our Belief and Trust, built on the sure Foundation of Repentance, representing Divine Goodness and His Tender Mercies in our Blessed Redeemer, speak endless Peace and Joy at our Departure, saying, *Why art thou so heavy, O my Soul: And why art thou so disquieted within me? O put thy Trust in God; for I will yet give Him Thanks, which is the help of my Countenance, and my God.* Ps. 43. 5, 6.

Then as for all other Adversities, it must needs abate their noxious Power; shewing Us, they are very Short and Temporary; not able to hinder the Operations of a Mind conversing with Heaven; not to extinguish its solid Joys; not to abate the Ardour of its future Hopes.

A Mind, a Soul, thus fix'd on God, has an impregnable Fortress against all Assaults External,

nal, or Internal; and disdaining all other Repasts, with a never languishing Appetite, entertains itself with this glorious View.

Thus does our Faith become a constant Friend in our greatest Straits; in our utmost Weakness is strongest; in the deepest Adversity will never desert the pious Soul; and in the most Tempestuous Storms, *Is an Anchor sure and stedfast entering into the Vail, Heb. 6. 19.*

When Sickness, and Anxieties have imbitter'd all Earthly Comforts; when ready to faint away, nothing can refresh Us but Divine Comforts; When in this sad and languishing Condition, Company becomes a heavy Burden; the Usual Refreshments and Supports of Nature loathsome; Riches vain and helpless; Pleasures odious; Honours insignificant; Then does the Prospect of infinite Goodness approaching, recruit our Expectations of Heavenly Bliss, revive our drooping Spirits, and extinguish all our Griefs.

If any thing can make the Stoical Paradox good, and cause a Man to smile in extremity of Bodily Pains, it must be no other than Divine Faith; such as the *Proto-Martyr St. Stephen's*, which arms the Mind with invincible Courage; infuses a transporting Confidence into the departing Soul; which *looking up stedfastly into Heaven can see the*

Glory

glory of God, and Jesus standing on the Right Hand
of God, ready to Succour all those that Believe in
him, Acts 7, 55.

This invaluable Privilege belongs only to the
sincere Professors, of our Holy Religion; This
arms them against all the Storms of Adversity;
enables them Triumphantly go on, and not fear to
meet the King of Terrors.

To know and understand this more fully, It
were well, if Men would be admonish'd by So-
mon, to go to the House of Mourning more frequent-
ly, there to listen to the Advice of their dying
friends, and to treasure up Wisdom from their
graphick Raptures: Sure I am, they would have
his Advantage by it; Their Attendance would
show the Compassion of their Nature; be inter-
preted a kind Concern for their Friends; and in
the End might really prove, the greatest Kindness
to themselves.

For, to see a feeble Body worn out with continu-
ous Extremity of Pain for many Years; Yet a
Mind and Soul inhabiting that falling Tenement
of Clay; so strong in Faith; so invincible in its
Love to God; so tenacious of its Duty: A Heart
humbly Submissive to the Divine Appoin-
tments; so patient under the Correction of the

Almighty's Rod; so victorious in its Hopes; ardently panting after Heaven; must needs inspire us with the like Christian Fortitude, and instruct us to arm ourselves against the approaching Day of our appointed Death.

Such an Instance have I lately seen: And such Examples as these, are enough to make us in Love with the forcible Glories of our Religion which thus demonstrates its saving Power and Efficacy: God enriching such a one, with an abundant Measure of his All-sufficient Grace; thereby to incite others to be careful in laying a good Foundation, whereon to build in the Day of Distress.

Their admirable Discourses, their Heavenly Instructions, their sensible Declarations of infinite Goodness and unspeakable Support, would animate even the most dejected Minds; give new Courage to the fearful and faint hearted; and shame at least their Cowardice and Distrust.

In Conversing with such an expiring Friend, satisfactory Delight will no doubt alternate mix it self with our Sorrow: Our Souls seem to be as it were awaken'd, when they mark and behold the brave Conduct of such as behave themselves with an even, resign'd, cheerful and

serene Temper of Mind in that Extremity : We cannot but be deeply affected with their solemn and compos'd Behaviour ; spending the little Remains of their latest Breath, in singing Anthems of Praises, and joyful Hallelujahs ; After this pleasing manner winging their flight towards Heaven ; anticipating those Joys beforehand, which they are just going triumphantly to possess ; Officious kind Angels waiting to Conduct them to the Heavenly Choir, there to join in Consort, not only with Harmonious Saints, But, *With every Creature that is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, saying, Blessing, and Honour, and Glory, and Power be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever, Rev. 5, 13.*

No Ideas strike more strongly upon our Minds and Thoughts, nor leave deeper Impressions on our Imaginations, than such as are rais'd from the last Words, and undaunted Demeanour of Pious and Heroick Christians, triumphantly marching thro' the Gates of Death before us.

How wonderful and amazing, and yet how pleasing a Sight must it be, to behold them unsupported from any thing this World affords !

It is the Testimony of a pure and quiet Conscience; 'tis their Faith and Reliance on God; their unfeigned Repentance; their well-grounded Hope of future Joys; that make them meet Death with an Air of solemn Mirth, with serene Looks, a peaceful Mind, and a calm Breast.

How gracefully do such support their illustrious Character to their last Moments! The Reflections we may justly make on these sublime Spirits, will enable us wisely to arm ourselves with such a lively Faith, as may defy all the vain attacks of Sorrow, Affliction, and of Death.

So that to pass by in utter Silence (tho' intreated so to do thro' great Meekness and Lowliness of Mind) such a one's Patience, Resignation and Faith, each so conspicuous, truly humble and strong: Under a Sickness so tedious, acute, and dolorous; I should not then do Justice to our pure Religion; and should be highly wanting moreover, in my Incitements to all here present, and especially to those of this Parish, to imitate and follow so good, so worthy an Example.

God raising up such Instances amongst Us, thereby to shew his great Power in Afflicting; but

but His still greater Goodness in Supporting, and infinite Love in Rewarding such steadfast and faithful Servants, with a more bright and distinguishing Crown of Glory; Leading them into his Kingdom, where God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor crying, neither shall there be any more Pain; Rev. 21. 4.

After all this; what need have I to mention a most serene Temper of Mind; Affability and Courtesy of Manners; wise Economy; unspotted Chastity; inviolable Affection and Tenderness for the First, and Dearest Relations; Maternal Love and Care; constant Adherence to the strictest Rules of Friendship; admirably qualified both to instruct and please; therefore please, because they could so well instruct. These and many more were the excellent Endowments of Nature; the Fruits of Education; the Effects of reading and digesting God's Holy Word; and the prudent Arts of a well-spent Life.

But poor were the Expectations of the Modest, the Humble, and the Good, if the Reward of their Sufferings and Virtues were to be expected here below: For, if in this Life only they have Hope (they would faint indeed) and be of all Men the most miserable. 1 Cor. 15: 19.

No ! Their Piety and Faith look beyond the Grave, and their good Works are gone up for a Memorial before Him, in whose Sight all Things appear at one View.

Whilst the Children of this World torment themselves in the pursuit of Pride, Vain Glory, Envy, Ambition, and the like evil Passions.

Let Us imitate those who turn'd their Minds to its own Improvements; in aspiring after Things above the World; in having their Conversation in Heaven; in studying Christ's Religion and his Laws; and in the practice of Purity, Integrity and Holiness; knowing, *That without which no Man shall see the Lord* Heb. 12. 14.

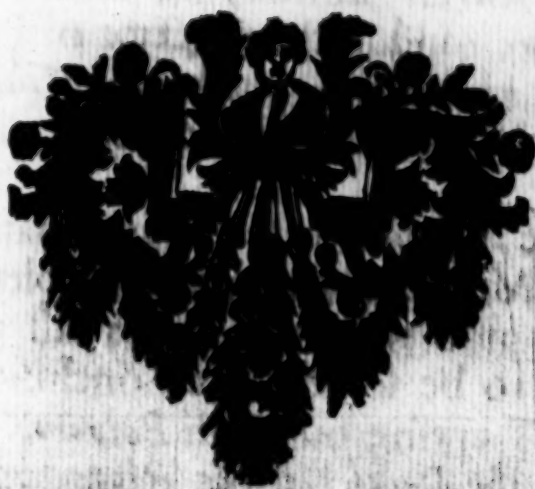
When we behold these sublime happy Souls, in their last Moments panting in helpless Agony, who would not willingly resign all this Earth can bestow, to be so near the Conclusion of such a Holy Life? crying out with *Balaam* Oh Thus! *Let me die the Death of the Righteous, and my last End be like his* Numb. 23. 10.

1 Cor. 15. 12.

How silent was their Passage! How peaceable
their End! How glorious their Conquest!

Many have I known to die well; none more
resign'd; none more Innocent; none more Cha-
table.

*Now to God, the Father, Son, and Holy Ghost, be
scribed all Honour and Glory, Power, Might, Ma-
jesty and Dominion, now and for ever. Amen.*



F I N I S.

How silent was their Passage! How peaceable
 End! How glorious their Conduct!

Many have I known to die well; none more
 dign'd; none more innocent; none more Christian.

Now to God, the Father in Heaven, and Holy Ghost, be
 ascribed all Honour and Glory, Power, Might, Ma-
 jesty and Dominion, now and for ever. Amen.

